supposed to be the abode of spirits. Except in the case of chiefs, the Wayao never make any erections over their graves, like the Anyanja grass shelters, and the present-day Mohammedan north institutions of Swahili tombs.

Chiefs, and the more important headmen, are usually buried in their own villages. Over the grave, a grass hut with a verandah is erected; the hut is covered with mats, and guns were formerly set in an verandah posts. Guns and ivory used to be buried with the corpse but these Yao, I am told, never practised the barbarous custom of burying slaves with their chiefs. Information of the death of a chief was always conveyed to other chiefs by slaves who were kept by the recipient of the message.

Since the time of the old Makenjya, the corpse of a chief always lies with its head in the direction of the old chief's grave. The grave is swept around, and the house pulled down as in the case of an ordinary man, but the grave-hut is rebuilt every year and never forgotten.

Since the burial of the dead is more or less correlated with the idea of planting seed from which progeny will spring, the natives will not bury a leper, believing that if they did so, leprosy would spring up all around them. Persons dying of an epidemic disease such as small-pox are dealt with in the same way. In these cases and in that of a man dying of ordeal poison, the body is enclosed in a mat and put up in a tree, a manner of disposing of the dead common among the Angoni and some Anyanja. Concerning death from dropsy, similar precautions are taken to those in the instance of a woman dying in childbirth,[1] and a tube is put down to the body from the surface of the ground.

A leper feeling that the end is near, will ask to be put in a hut built outside the limits of the burial ground. Here, provided with water and food for a few days, he will wait to die near the graveyard wherein he knows he cannot be buried.

Anyone who is wounded with a spear or any other weapon is not taken into the village, but is kept in a hut in the bush. If death results, the mourning ceremonies differ somewhat from the ordinary ones and are much curtailed.

Initiation Ceremonies. Under this heading I propose to deal with the three ceremonies, *Lupondo*, *Chipoto* and *Litiso*. They are ceremonies of great importance in the life of the native and their educative effect for the good of the tribe is far reaching.

At *Lupondo* (*Mdupilo*) the young boys attend; at *Chipoto* the young girls go through their initiation and a side ceremony for young married men takes place, while *Litiso* celebrates the first quickening with child. All the ceremonies are included in the word *Unyago*. Macdonald in *Africana* while referring to "the mysteries"[2] gives scant information about the ceremonies and has, presumably, without much knowledge of what goes on, condemned these customs like many others as fostering "absurd superstitions." He has failed to recognize that they are ceremonies where a large amount of useful advice is imparted, good manners are inculcated etc, and tribal matters in trade known. Sexual questions are dealt with in these mysteries, and, though mixed up with a large amount of superstition, a

[1] *Vide supra*, p. 246. [2] *Op. cit.*, vol. ii, p. 1.

to him. After drinking, they sit down while the n'nimbla gives instructions that here they sleep tonight. He takes his basket and starts to run back to Lopumbe, singing:

"Ee tonjile pabinge ndumbinje bobongise bo Mundu!"
"Where we went to sentence to Mundu?"

Then going to the back of his hut, he enters and takes a piece of lung left there last night into a dish containing medicine which has been put in by an assistant. This assistant holds in his hand the neck of one of the fowls which was killed at Lopumbe. The n'nimbla washes his face and chest with medicine to cleanse his eyes and then leans forward to the assistant and bites a piece off the neck of the fowl which the assistant holds out, and eats it. This is bo-kumina, "to taste a small piece," after the liver, before starting to eat the flesh; this is generally done by the most important person. The n'nimbla has been followed by his assistants who do as he has done. They all follow him next round the cooking place for the boys at Lopumbe, each standing for a moment on the stones which have supported the cooking pots, while the women sit looking on sadly. He begins to dance and the women join in, singing *kimata*. He then calls the parents of the said and leads them to where the leader was. There assembled, he tells them they must not bathe, and that tomorrow morning early, porridge is to be sent to the said which must be prepared by a woman who has had connection with her husband and who has not washed her hands; this is supposed to make the boys strong. Early in the morning, the husband, who likewise has not washed his hands, carries the food to the said and personally gives portions to each boy to eat.

When they have partaken of the food, the circumcision is performed by the n'nimbla who has returned the same morning early. The said one by one, commencing with the leader, go forward a little to the place where the n'nimbla awaits them. Each would be accompanied by his adamant who commonly says, "Come along and you shall eat of the honey made by the bumblebee." Such honey is very sweet and called *mumu*. This refers in metaphoric terms to the pain the boy is about to undergo. The boy squats down, leaning back on his adamant who supports him, while the medicine-man, having shaved the hut not to cry out, performs the circumcision with a small knife called *chisendo*. It is a triangular knife with one cutting edge and a handle produced from the opposite corner. Properly the Yao method is, I believe, only to nick the free margin of the prepuce just to the right of the middle line near the frenum, but complete circumcision is now commonly practised, possibly as the result of Swahili influence. In this case, the prepuce is seized and held by the fingers, and division made by a circular incision without using a sheep or forked stick. A dressing of charcoal and oil may be applied or medicine in charcoal in the mouth and the saliva spat on the wound and the boy sent on to rest under some convenient tree.

When all the said have been circumcised, they are gathered together in one place and the n'nimbla dividing them into groups, puts on the neck of the leader of each group a medicine made of plaited bark from the *mpindo* tree.[1] These medicines contain medicine against evil [illegible]

Other hypothetical diseases which are caused by disbelievers to restore are mentioned under various other headings. *Kunipo*: a disease generally characterized by alienation of the legs but in some cases by pains in the back, or loosely used for a variety of symptoms, is said to be caused by the entry into the body of a worm which lives in water-pools. This worm which I have not identified is a gordian worm and not known to be parasitic in man. *Lumi*: When a man kills another in battle, he will sit upon the belly of his victim; otherwise he believes he will shiver, with heart and his own belly will swell up like that of the corpse when putrefaction sets in. He is supposed also to hunger after more killing and blood. *Lilongo* is the name of a supposed disease which kills all one child after another in a family when they are about six months old. Congenital syphilis naturally suggests itself but I have never been able to verify this idea. *Lilongo lya bubili*: a supposed disease which causes the death of the first child when the second is born, the second when the third is born and so on, whatever the intervals between the births. Each child is said to push (*ku-tula*) the previous one out of this world. Under these circumstances the disease is ascribed to something wrong with the mother or father and they are examined by a medicine-woman or medicine-man, and any ornaments or an external pile found will be cast away.

If a snake bifurcate two lines, the man will prove fatal. If a crocodile emits a groaning sound when seizing its victim, though he escape he will certainly die.

Treatment of diseases. Of surgical treatment there is very little to be noted. Nothing in the way of operation is performed with the exception of circumcision (see Appendix).

An abscess is allowed to burst, the smallest tumor is left untouched, but accessory digits which are not sore, attached only by a few pedicle, are snipped off.

The native cannot extract teeth. They are incapable of rendering any assistance in cases of difficult labor. Dislocations are not recognized as such, but fractures are treated by the application of wooden sticks placed at intervals round the circumference of the limb parallel to it and held in position by twisted pieces of bark string (Pl. XXIII, fig. 3). The principle of the tourniquet appears to be unknown.

The only instruments used consist of a small knife for incision, a cupping-horn, and a primitive form of funnel for administering enemata (Pl. XXIII, figs. 1, 2, 4). The knife has a triangular blade with a stem which is commonly twisted at one of the corners. The knife is used for cut-cupping, tattooing, and circumcision (Pl. XXIII, fig. 3). The cupping-horn is a small horn of a calf. The spike is pierced and after application to the part, suction is made with the mouth and then the hole sealed by working a piece of beeswax over it with the tongue. Six small incisions are made in the skin for the withdrawal of the blood. The cupping-horn is called *ekuvi* (Johannike, Chin.). Cupping is used for headache and for pain in the chest and back. The enema funnel, *ekipaka* (*ekimbiri*, Chin.) is made from the neck of a gourd to which is attached a hollow straw for introduction into the anus. Half a pint of an infusion of mangoes is injected for constipation associated with pain.

[End Plate 23]